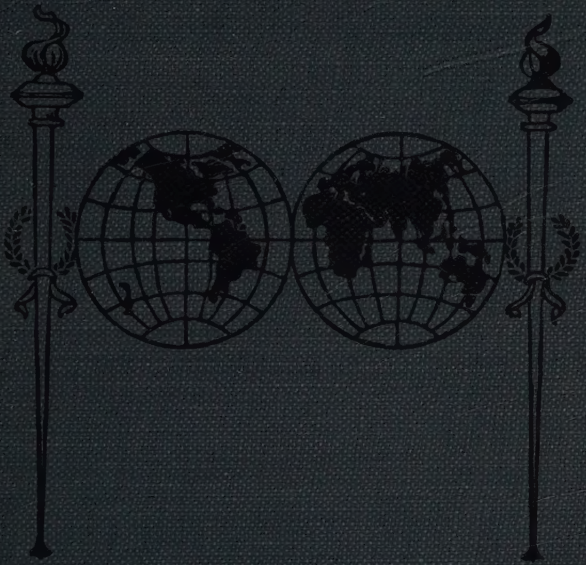
School of Theology at Claremont
1001 1359946

THE INDIVIDUAL AND THE SOCIAL GOSPEL



SHAILER MATHEWS

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

THE INDIVIDUAL AND THE SOCIAL GOSPEL

The Individual and the Social Gospel

HN
31
M27

BY

SHAILER MATHEWS

DEAN OF THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

PUBLISHED JOINTLY BY

THE MISSIONARY EDUCATION MOVEMENT

AND

LAYMEN'S MISSIONARY MOVEMENT

NEW YORK

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA

1914

COPYRIGHT, 1914, BY
MISSIONARY EDUCATION MOVEMENT OF THE
UNITED STATES AND CANADA

BOTKIN LIBRARY 8114157

CONTENTS

CHAPTER I

PAGE

SAVING THE INDIVIDUAL 1

CHAPTER II

CHRISTIANIZING THE HOME 23

CHAPTER III

CHRISTIANIZING EDUCATION 39

CHAPTER IV

CHRISTIANIZING THE SOCIAL ORDER 61

THE INDIVIDUAL AND THE SOCIAL GOSPEL

CHAPTER I

SAVING THE INDIVIDUAL

I. The Social Gospel Is Not Another Gospel

Long ago Paul made it plain that, however various may be the conditions and persons to whom the gospel applied, there is only one gospel. Peter and James might preach to the Jew, and Paul and Barnabas might preach to the Gentile, but each had the same message of divine power, of salvation wrought by God through Christ. We have the same and the only gospel. Our confidence lies in the fact that it is sufficient, not only for individual Jews and Gentiles, but also for transforming our social order.

We call the gospel as applied to groups of individuals, social conditions, and social forces the social gospel only for the sake of using a convenient term.

Such a view of the social gospel sharply distinguishes it from social obligation on the one side, and social service on the other. It involves both, but it is neither.

The sense of social obligation will be aroused wher-

ever the gospel is preached, because the ideals of Jesus are causes of inevitable moral discontent. Men come to hate whatever is injurious because, in the light and life of the words of Jesus, they are seen to be wrong. Put Christian idealism expressed in church, school, and college into Turkey, and the foundations of Mohammedan absolutism begin to disintegrate. Bring the gospel into China, and the social status set by the ideals of two thousand years ago also begin to disintegrate. Establish churches and Sunday-schools in pioneer towns of the United States and Canada, and saloons are voted out of existence. Moral discontent born of the ideals of the gospel is just as powerful in social groups as in the experience of the individual.

But to preach the law, whether it be a decalog or the obligations of fraternity, is not to preach the gospel. Men need not only discontent but the message of how to satisfy the needs constituting discontent. And the gospel has that which satisfies enlarging spiritual needs. Therein it is unique. Constitutional government, to say nothing of a republic, in a Mohammedan country, is hard to imagine. The tendency of every non-Christian religion is to stop the development of society at the stage in which the religious system was born. To arouse Christian needs among non-Christian people is only another call for the gospel. Social needs aroused by Christianity cannot be met by the ideals of any non-Christian religion. The social gospel is needed, if for no other reason than the paradox that, without embodying any social order, it generates social needs which it alone can satisfy.

These needs are something more than can be supplied by social service. Hospitals, schools, the protection of the poor, university settlements, and every other form of ministration to the sorrows, diseases, and misfortunes of mankind are clearly enough implicit in the Christian attitude toward human life, but they might all exist and yet the social gospel in its full sense not be realized. It certainly would not be a social gospel to urge people merely to become Good Samaritans. That would imply that there would be always robbers on the road from Jerusalem to Jericho. It would not be the full gospel of Jesus to hold that the social obligation of the Church would be satisfied by announcing salvation to individuals and acting as a Red Cross Society to the victims of our present industrial order. It is not difficult to see why radical socialists come to despise the word charity. Christians should have something of the same attitude. The gospel cannot be content to ignore the sources of evil while ministering to the results of evil. Far be it from any man to belittle social service as one phase of Christian living. Amelioration of evil conditions is certainly more Christian than indifference to the world's sorrows. But social service is not all that Christianity must carry to the world.

At this point the Church faces one of those momentous decisions which make epochs possible. It has always been a leader in charity. It has seldom been a leader in social reconstruction. With the radical method of Jesus at its disposal it has too often used the Scriptures so as to give perpetuity to the laws of

the imperfectly developed Semitic people, and has taught men to be content with conforming to the social ideals of the Græco-Roman civilization in which the apostles lived. Social service is compatible with both these attitudes, but the social gospel is not. Any man who really believes in the deity of Christ must believe that he has power enough to do something more than to bind up the wounds made by his adversaries. He has the power to bind the strong man himself. He has power to save that world which God loved. He can send his spirit into the constructive forces of society and transform them just as truly as he can through his Spirit save that epitome of social history, the individual.

In this book we plan, if possible, to show some of the channels the gospel uses in bringing Christ to individuals. We generally think of salvation as accomplished in men by the immediate influence of the Holy Spirit, and this, of course, is true; so true that we have as yet only begun to catch glimpses of what we may call the psychology of conversion. But even thus God uses human agencies to bring men and himself together. Among his other means of reaching human hearts are the surroundings in which men live and which have been Christianized by having the gospel institutionalized within them.

1. *Christianity, let us then insist, is the religion of salvation.* It has moral ideals, doctrines, institutions, but all these are of small value unless they preach Jesus Christ the Savior. Any religion which does not carry within it this saving power is certainly not Chris-

tianity. The gospel does not believe in halfway measures. It is no mere check upon humanity. It does not teach with Buddhism that misery is caused by desire simply as desire. It directs and destroys; it is creative and stimulating; able to originate new social forces and transform individual lives. It does not undertake to keep men from evil by amusing them. God does not seek to make men victims of good fortune. In the center of Christian teaching is the crucified Son of God, and as long as the memory of his death endures, Christianity will begin its ministry of salvation by convicting the world of sin.

Men want to be saved by God because they feel they are incapable of saving themselves. There are few pagan religions which are not full of pessimism. You will find it in the religions of Greece and Rome. Even Mohammedanism, with its gorgeous paradise, teaches fatalism. But pessimism does not bring peace. Neither does a self-deceiving optimism. Men want to be saved from very real things—from impersonal nature so that they shall be something better than mere machines or animals; from death; and, at least in their better moments, from sin and its consequences.

2. *The gospel promises to save men as individuals.* Indeed it proposes to make them even more truly individuals than they are when first they accept Jesus as their Savior. As Professor Royce so vividly says in his paraphrase of Paul's great sentence, "This mortal must put on individuality." When we die we want to be saved from being absorbed in what Tennyson calls "the general Soul." And this is another want the

gospel promises to satisfy. Unlike Buddhism, which would save men by extinguishing individuality, Christianity would make men brothers by making them individually true children of God. Paul was never John or Peter, nor were the three ever reduced to a common denominator by characteristics.

The task which Christianity sets before itself, therefore, is not merely to make things better in general. It wants to make men better individually in order that they may coöperate under the inspiration and direction of the gospel in forming a good society. This in turn will affect individuals. It is well for us to remember this, in these days when it seems so much easier to reform the world *en masse* than it does to save individual boys and girls, men and women. But what is the use of attempting to save society if the individuals of which it is composed are not worth saving? The answer of Christianity to this question radically separates it from all the religions of the East, where, to use the striking words of President Faunce, "nations have crystallized into masses where the individual is buried in customs harder than the igneous rocks of the geologic ages." The Christian ideal of the worth of the individual, whether man or woman, is the one force that can disintegrate this deadening restriction upon spiritual progress.

The gospel undertakes to save the forces which go to affect the individual, but it can never neglect the individual's own welfare. A rational evangelism is as important as religious education. Even from the point of view of social influence, how much the world owes

to individuals like Isaiah, Paul, John. The history of the expansion of Christianity abounds in evidence of the influence of individual missionaries like Columba, Xavier, Carey, Eliot, Duff, Livingstone, Clough, Verbeck, Brainerd, Lee, Whitman, Robertson, Jackson, not to mention living men and women quite as significant.

3. *This saving process is due to the influence of God, but viewed from the side of men, the laws of salvation are among those laws which govern personality itself.* We may never understand fully what these laws are, but the more we know about Jesus on the one side, and the development of human life on the other, the better do we understand the great message as to the way of salvation: *We are saved by being transformed into Christlikeness.*

What are some of these laws of the gospel? Or better, what are the chief ways in which the Holy Spirit saves individuals? When we examine our own experience and the experience of the Church, we see two which stand out clearly. The first law is strictly individual: the individual will must consent to God's methods if he is to get God's help. Christianity is not peculiar in recognizing this principle. It is a universal principle of life. The farmer recognizes that he must work in accordance with the laws of the universe if he is to get help from the universe. This is just as true as regards the religious experience of the strong personality as of the weak. It was as true of Paul as it is of the humblest convert from African savagery.

Every individual has to determine to work according to God's methods if he is to get God's help.

The second law is the social: individuals are affected by their environment. This also is one of the great principles of life. A plant in a cellar grows delicate and feeble, but if it be properly planted where the sun and rain and good rich earth can help it, it becomes a very different plant. So a man, if he is in right relations with God and his fellow men, grows healthy and normal. Or, to use Christ's figure, the branch grows from the vine and bears fruit. If it is not connected with the vine it dies and is burned up.

4. *This power of God comes through chosen channels as well as directly.* How much truth there is in the Pauline figure that each individual Christian is a member of Christ's body sharing in the sufferings and the joys of each other and of its Head! Every individual of us is so tied up with other lives that we cannot separate ourselves from these others that form our environment. If this environment be Christian, as, for example, the Church, we are profoundly helped, for God reaches us through the social group. If the community is evil, then God does not speak through it, and the individual life is injured.

How much the individual gains from his social surroundings appears when we compare the "black fellow" of Australia without literature, without civilization, almost without religion, with the Christian Englishman who also lives in Australia. The Englishman has invaluable religious advantages in sharing in a

civilization which has preserved the Christian experience of other days. He is born into a Christian heritage. The "black fellow" is born into savagery. Is it any wonder that individual Englishmen are morally superior to individual natives, or that they more readily are reached by the gospel?

5. *But we must not mistake civilization for religion.* In part, civilization is due to climatic, geographical, geological, and other impersonal conditions. These may be methods or means by which God works, but they lie outside the realm of religion. Christianity emphasizes personal relations only, and teaches us to estimate our life in personal experiences like those of fathers, sons, and brothers.

Civilization, however, even on its personal side is not wholly Christian. Many elements of our civilization have been contributed by the Church, but others, unfortunately, have been contributed by evil men and customs. The Christian religion by itself can do what civilization cannot do, but the Christian religion working through and in civilization can accomplish marvelous changes. A young Negro student once came to me, bearing upon his cheeks the tribal gashes of his primitive tribe in Africa; yet he was able to do graduate work in a university. In his short life, he had epitomized the entire transition from savagery to civilization. That was because he had come under the influence of missionaries, had yielded himself to the divine will, and so had shared in the transformation which a Christian civilization, even as it is, can make possible in an individual. As an individual, he planned

to return to his people and for their sakes help to Christianize the social life from which he had with so much struggle been saved.

II. WHAT DO WE MEAN BY AN INDIVIDUAL?

1. *Learned men struggle to find an answer to this question and even yet have not reached altogether complete agreement.* They know that individuality means a separation of one life from another, and the possession of characteristics which make one life different from other lives. Yet this does not state the entire matter. We might say much the same of animals. Dogs, for instance, do not exactly resemble each other. But there is at least one difference between animal and human individuality. The animal does not count except as he counts as a member of his race. When he can no longer reproduce his kind, he dies. But a man has far larger significance than that of being the means of reproducing his race. He can develop spiritual differences that go to make an inner individuality involving will and thought, which is more important than the mere existence of the race. Indeed, Christianity teaches emphatically that the individual will continue long after the human race has ceased to exist on the earth. The human individual may have spiritual freedom. Of course there is some limitation to this freedom, and men will always remain subject to certain limitations which are common to them all. At least they will always be human. But each of us feels that even in our present life he has a

certain degree of responsibility for his actions and so far is free. This freedom enables us to be different from others. True, we have a great many traits in common. None of the great races of men ever has produced an individual that belongs to another race; yet within these races the individuals have their own wills, and are affected by influences which affect others differently. We are not detached from our kind, but on the other hand we are not exactly "all of a kind." Each of us embodies a mass of inheritances which we did not originate and cannot completely change; fathers and mothers literally live on in their children; yet each one of us has a sense of independence and endeavors to live out his or her own life.

2. *Individualism does not mean that we are to be separated from society.* Men need to live together in order to keep their individuality sane. Excessive individualism is twin brother to insanity. The hermit who lives in some out-of-the-way place, is "peculiar"; that is to say, his individuality is not controlled by the laws which human nature has found necessary for social life. If such a person is ever to be normal, he must be brought back into proper relations with others and share in the social life as a whole. Men seem to see this almost intuitively when they undertake to be holy by means of lonely living. For, paradoxically, religious hermits like those of Palestine and Egypt have lived in colonies!

Sometimes we think persons show marked individuality when they dress in some peculiar fashion or when they have some peculiar expression of speech

or habit. In a certain way, this of course is true, but individuality is not the same as eccentricity. Social conventions need not reduce men to the level of mediocrity. A man can be strongly individual, able to withstand the influences that are about him, standing bravely by his convictions, and yet at the same time be thoroughly in sympathy with social movements and be recognized as a good representative of what society should be. The strongest individuals, men like Paul and Luther, embody in themselves influences which come from the social life to which they belong. Whoever becomes selfish pays the penalty in the limitation of the outlook and interests of his own life. Whoever responds to the best social impulses and influences with which he is surrounded, and yet is no slave to other men's views, is really the normal man. Jesus makes this plain when he says that whoever wishes to enter the kingdom of God must possess the spirit of love, for, at the very least, love means that the individual is able to live helpfully with other people.

One of the changes which have come over our modern world is to be seen in the social standards which are now used to measure the worth of individuals. It is not so many years ago that the typically successful men held up as inspiration for the young were those who were warriors or who had made great fortunes. Such men still make their appeal to the ambitions of youth, but only with proper discrimination. The mere fact that a man has been successful as an individual is not a guaranty of his

popularity. It is becoming more common for us to inquire as to the means by which his success was gained. If these were found to be of such a sort as to violate the principles of social life, such "successful" individuals are more likely to be held up as warnings than as examples. On the other hand, a man who represents the best social ideals and thoroughly devotes himself to the best welfare of his time, is regarded as the best man of his time. Such a man as Pasteur is more thoroughly the ideal of modern France than is Napoleon; and Jesus himself, the only perfect ideal humanity ever possessed, was born "under the law"—a Jew affected by the noble history of his people and filled with love for his nation.

3. *The fact that individuals do thus respond to and embody social forces in the midst of which they live is sometimes given a wrong interpretation.* Men sometimes say that the individual is nothing more than the sum total of the social and other influences under which he lives. But such an opinion runs counter to facts. Over against this social fatalism is the human will. Important as circumstances are in developing human lives, individuals are more than the sum total of these circumstances. They often develop the most outstanding traits in conflict with their social surroundings. The thousands of Chinese who in the midst of the Boxer uprising dared stand out from the religion of their nation and suffer martyrdom rather than abandon their Christian faith, showed an individual loyalty to Jesus which cannot be accounted for by merely saying that they had been influenced

by the missionaries. Like all martyrs, they had themselves chosen the way of Jesus. Rather than abandon it, they, like their Master, preferred to die. So, too, in the case of men who, like Jerry McAuley and John B. Gough, have been rescued from the gutter. By yielding to circumstances and by refusing to fight for their ideals they had become almost the abject creatures of circumstance; but, when the spirit of Christ touched them, they found that they were able to resist temptation and to break from the forces which were steadily reducing them to a level lower even than that of the brute. Such conversions are typical of an entire class of experiences in which religion rehabilitates individual life by taking men from injurious surroundings and putting them into nobler and normal surroundings and nerving them to struggle against conditions that would destroy them.

4. *It appears, therefore, that individuals really embody two sets of characteristics.* On the one side they embody the results of the social forces in the midst of which they live; on the other side they possess power in themselves. Religion meets the individual in both of these two aspects of his nature. If he were nothing but a collection of forces all that would be necessary for his salvation would be to change those forces. If, however, he was absolutely detached from those forces, his salvation would depend upon an absolutely free choice on his part. The fact that the two combine make it obvious that both elements must be touched by the gospel if the man is to be saved. Individuals cannot be saved simply by changing social con-

ditions, but neither can they be saved irrespective of social conditions. They must be saved as individuals who have in part been produced by social influences, which to a high degree they epitomize in themselves.

Thus, if we wish to save the individual man or woman, we are face to face with the effects of those social influences in which they live. Shall we wait until the social forces express themselves in the individual and then convert them within him at the same time that we succeed in stirring his individual will? That has often been the method of the Church, and it has not lacked success. Or shall we undertake to transform these forces which so affect the individual before they express themselves in men and women? As long as a man epitomizes these forces, they must be transformed, but how vastly different is the state of the man who finds it necessary in his own individual life to undo the work of social forces, and that of the man who, being in so far as possible a product of Christian forces, finds it unnecessary to undo their work and can thus more freely choose God! Which is easier to bring to Jesus Christ, the child born in the slums, or the child born in a genuinely Christian home and nurtured by Christian influence?

III. INDIVIDUALS ARE DISTINGUISHED BY THEIR WANTS

1. *Thus, when we compare ourselves with other persons, we discover that individuals differ from each other much more fundamentally than the color of their*

skin, the shape of their head, or other physical characteristics. What really distinguishes individuals from each other, as far as character is concerned, might be summed up in the word "wants." The more simple and fewer are these wants the more do people resemble one another. The savage who lives in the most primitive form of life has very few wants beyond those of food and protection, and there is consequently great similarity in the life of the tribe. Individual differences are all but lost in customs. The first effort of the missionary to such persons is to arouse better wants. The civilized man who lives in a community where there are innumerable interests is possessed by an ever-increasing number of wants. His effort to satisfy these wants involves him in activities which tend to give him his own marked characteristics. If these wants are bestial, he grows bestial as he satisfies them. If they are Christian, he grows Christlike as he finds in Jesus the satisfaction that he alone can give.

2. *The fundamental desires of life to propagate and to protect itself lie beneath our civilization.* Sometimes they emerge even in Christian lands without any of the modification wrought by the development of civilization. Such wants, if unrestrained and unaffected by morality, express themselves in crimes. But out from their elemental impulses of life also spring higher wants—the protection of children, the establishment of homes, the erection of houses and cities, the invention of new methods by which life can be protected and made more effective through the use of natural forces. The way in which we satisfy these

wants goes far to develop our individuality. In the same proportion as the methods of satisfying them vary does individuality become more pronounced. How easy it is to tell men apart by their ways of satisfying wants is illustrated by houses, food, comfort, business, and habits.

3. *Probably our economic wants are as important as any in developing our individuality.* Nations who live in very warm countries where life has few needs which nature does not immediately supply, where in fact they have hardly anything more to do than to pluck and eat bananas, have never been marked by distinctive personalities, any more than they have been marked by noble social life. They have found it too easy to satisfy their wants in simple fashion. They have not been obliged to invent means of satisfying their wants through the conquest of nature. When they have been Christianized they have become civilized. The history of foreign missions abounds in such transformations. The nations who to-day rule the world are not the most numerous statistically, but those who want more things and who therefore work more vigorously than the people whom they rule. To illustrate this great law of life one needs only to compare the little group of Englishmen who rule India with the millions who are benefited by British rule.

American life furnishes illustrations of this fact. The pioneers of the United States and Canada were forced to meet their wants largely by their own activities. In consequence it would be difficult to find a group of men possessed of more striking individuality

than the pioneers of these two countries as they moved westward. After the days of the pioneer had passed, ambition for commercial success made many a poor man or many an immigrant to become master of other men who did less because they wanted less. However great may be the danger in overemphasizing the power of these economic wants, it cannot be denied that one of the quickest ways to develop activity and consequent distinguishing characteristics on the part of any young man is to stimulate his ambition to be commercially successful.

4. *Christianity certainly has something to say to such men.* It not only warns them against the danger which lies in the worship of Mammon, but it also has a message to those men who wish to be genuinely Christian business men as to the conditions under which wealth is to be produced and used. Some of the noblest characters of history have resulted from this Christianizing of economic wants.

5. *But economic wants are after all only one of many classes.* Powerful as they are they yield to other wants which are more deeply personal. The Prodigal did not mind growing poor as long as he was enjoying himself, but "when he came to himself" he started back to his father. Generous-hearted men have never hesitated to grow poor in order that others might be bettered. It is a sad mistake to say that progress is due exclusively to economic motives. Our every-day experiences show the falseness of this opinion. Increasingly economic wants are yielding to those which are moral and spiritual. The noblest individuals

are Christlike in ambition to serve others. Men and women are coming to feel more clearly that the highest and most individual life is to be found in satisfying their desire for beauty, for knowledge, and for those still higher values, justice and fraternity. The men who can best temper and control their economic wants as well as their physical wants are the men who stand out from the rest of their fellows by virtue of the idealism which Christianity has brought them. So true is this that even social life itself is being affected by these higher and more spiritual wants. Men with these ideals not only grow strong themselves but wish to express their better selves in legislation and institutions. They do not want to be rescued *from* social conditions, but to be saved *in* social conditions. Such a desire can be gratified only as, like the missionaries, they seek to extend their own ideals to entire communities, so that it may be easier for other individuals to come to higher standards of living. This is one of the social expressions of the regenerate life of the individual. Most striking illustrations of this fact are to be seen in the history of those islands in which Dr. John G. Paton labored and in the progress of Christian citizenship in lands long called Christian.

IV. GOD IN SAVING INDIVIDUALS WORKS THROUGH SOCIAL FORCES

Because of the individual's relation to society, social forces and social conditions may become the means by which the saving power of God operates. Enough has

been said to guard against the danger of misinterpreting this statement to mean that no responsibility rests upon the individual's will. Just as necessary is it to guard also against the belief that a man can be saved by some machine-like social pressure. As long as a chief element of salvation is the heightened and spiritualized personality of every individual, so long will it be impossible for character to be made by magic or any form of machinery. But none the less God works in accordance with the order of things which he has ordained, and, as we have already seen, that order demands that the individual shall be saved in society and not out from society. The true process will give us the kingdom of God; its opposite will give us monasteries and hermits.

We are born into a world already in operation. It is not as if we were the founders of conditions. Some changes, it is true, we can and should make, but even then we do not so much create as transform existing forces. The evangelization of the world cannot assume to treat individuals as if they were the originators of their own faith. They are not Adams; they are members of the human race.

The very bigness of the problem which is set by our better understanding of the human world gives significance to the effort which we are now making to bring God into the social order, not ultimately for its sake, but for the good of the individuals that compose it. It is a sad mistake to think of such an effort as a sort of Americanized Confucianism. The social gospel does not seek to make morality fundamental, but

to make goodness and service the expression of religion. Its message is the gospel of Jesus preached and lived. Its goal is the kingdom of God, in which individuals shall be perfected in love and newness of life.

Summary.—The social gospel is not a new gospel, but the message of the saving power of God as applied to society as well as to individuals. Individuals are characterized by wants, and the gospel can arouse and satisfy noble wants. As many of these wants and satisfactions are the outgrowth of social conditions, the gospel must and can work upon individuals through these conditions. They thus can become channels through which the saving power of God can influence individuals.

CHAPTER II

CHRISTIANIZING THE HOME

The family has been all but universally a social unit, but, strictly speaking, the home as we know it in Christian lands is an all but unknown quantity in lands untouched by the Bible. The word, however, can be used loosely in the sense of the household.

When we consider the home, even in this wider sense of the word, we see that in it are concentrated most of the forces which affect the early life of individuals, and it therefore deserves most careful consideration from all who would help save individual lives. If the home as a social institution deteriorates, the effect upon the morals of the country is sure to be harmful.

I. The Formative Influence of the Home upon Its Members

1. *The general influence of the home on the individual can be very easily seen by comparing the home life in various lands.*

In China, although conditions are somewhat changed since the recent revolution, the control of the father

over the child is absolute. He has even the right to decide as to whether the new-born child shall be allowed to live. It is not uncommon, although fortunately not universal, to find the Chinese family exposing girl infants. In the Chinese family the fundamental Chinese virtues are inculcated and the traditions of the town and the empire are upheld. As a result the individual Chinese arrive at maturity with a definite conception of the relation of the sexes, of the final authority of parental control, and the various other qualities which go to distinguish Chinese life.

The Japanese child is trained to supreme loyalty to the Mikado, to maintain the customs of his empire, and if need be, to lay down his life unhesitatingly for his country. As in the case of the Chinese, Japanese boys are taught thrift and politeness, and each nation has consequently acquired, like its individuals, certain traits which distinguish it from the other Asiatic peoples.

The family of India is different from either that of China or Japan. Little girls are betrothed and married; marriage between the different castes is unthought of. It follows that the child who grows up in the Hindu home will not only reproduce the ideals under which it has been reared, but will reject other ideals, whether religious or educational or political, whenever they come in contact with those forces which have been built into his very nature during his childhood.

If we were to consider the influence of the family training in each nation, it would appear that the home

is the very focal point of a civilization, the place where traditions are preserved; where customs, religion, and morality itself are handed down from generation to generation; and where the national point of view is fixed in individual lives. The development of the individual is limited by the home influences. A Chinese home produces Chinese individuals.

2. *With all its differences from the standards of heathen homes, the Christian home is no exception to the general rule that the tendency of life is largely set in childhood.* If homes are truly Christian, the individual lives they direct will tend, both consciously and unconsciously, to be shaped by Christian influences. The homes of the United States, however, differ from those of other nations in that many of them are losing the sense of continuity born of family connection. Many American families are so easily broken up by divorce, they move so rapidly from place to place, so few of them possess land, that the very atmosphere is filled with a sense of change and transitoriness.

Religion in the family is too often absent, and the child is therefore allowed to grow up without the sense of a family religion. With no force except that of individual affection to bind the individuals together, it is not surprising that many American youth go out from their homes all too little influenced by national, religious, and even educational ideals. If the fate of the nation is to be settled in the home, how important it is that in America, as well as in other lands, the family should become the bond through which truly Christian ideals are passed on to the individuals of

each successive generation. Fathers and mothers cannot safely turn over the moral and religious training to others.

II. WOMAN'S NEW NEED OF THE GOSPEL

Any discussion of the home is inseparable from the consideration of the position of women.

1. *Among non-Christian people the position of the woman varies, but without exception it may be said to be inferior to that of the man.* In some cases her inferiority is such as to make her little more than the property of her husband. Many non-Christian people are also polygamous, so that to the inferiority of the wife's situation is added the jealousy and heartburning which come from the presence of rival wives. In non-Christian lands the woman has few public rights. In many lands she is secluded in a portion of the house in which no man is allowed to enter save the members of the family, and there she is forced to live a life which, in the nature of the case, tends to perpetuate its limitations. There have been many romances written about the harem, but the sober truth seems to be that the women there secluded are without interest in the larger affairs of life, find themselves shut in to the mere routine of family life, are deprived of any but the most rudimentary education, and are hardly more than children in their development.

In even such highly developed states as that of China concubinage exists and is widely practised.

Marriage arrangements are made by the parents and the contracting parties do not become acquainted with each other until after marriage. In Burma the position of the woman is higher than in many other non-Christian lands, but in India the woman is compelled to adopt a position of humiliation, girls are married while children, and, until British rule interfered, the practise of the widow burning herself upon the funeral pyre was regarded as not only commendable but really imperative. It was William Carey who first protested against this practise of *suttee,* but it has continued into the days of persons now living. If it had not been for the influence of Christianity it probably would be still in vogue.

These statements as to the position of women in non-Christian lands, however, as will be later inferred, are already subject to striking modifications. Particularly in Japan has the position of women been one of honor in the home. In the recent rapid development of the empire they have increasingly shared in new privileges and opportunities. In part this has been due to the influence of Christianity; in part to the social traditions of the Japanese; but most of all to the extraordinary spirit of progress which marks the new Japan.

2. *Over against all this humiliation of women are to be set the ideals of Christianity.* It is true that it is possible to overestimate the position accorded women in the early Church. The ideal of the gospel has always been higher than the position actually accorded women in some of the stages of an evolving

Christian civilization. Paul, for instance, says that the woman is the weaker vessel and was made for man. He advises the Corinthians to choose marriage only as the less of two evils. Yet it is this same Paul who said that, in Christ "there can be no male and female." This ideal of the true spiritual equality of the sexes in the kingdom of God best represents the attitude and beliefs of Jesus. The Gospels nowhere indicate any failure on his part to accord to women the same consideration he accorded men, and preserve his saying that in the ideal social order that was to follow the resurrection there would be no sex difference.

Christ's conception of men and women as persons, rather than as complementary sexes, is one of the distinguishing marks of Christianity. The fact that it has not been more completely realized is accounted for by the fact that social customs and conceptions yield only slowly to the ideals of the gospel. The Middle Ages, for instance, had many a brutality to destroy and many a crude belief to ennoble before the modern era could dawn. Yet it should not be forgotten that the honor paid the mother of Jesus must have served to elevate women in the estimation of men, even in the social upheaval of the early Middle Ages. The more idealistic elements of chivalry may be traced in part to the growing estimation of women.

3. *Within the last few years, however, the position of women in Christian lands has rapidly advanced toward the ideal of true personality.* Little by little the laws which put women at a disadvantage as com-

pared with men in regard to property as well as politics have been changed. Even yet it is true that women have not everywhere all the rights accorded men, but the tendency toward their possession of full rights is irresistible. It now seems as if within the next few years women would not only have the opportunities of free social development but also the political power which resides in such social development. In the United States, in particular, thanks to the pioneering zeal of Christian teachers, education has produced an ever-increasing body of women as highly intelligent and as well trained as men. At the same time the extension of suffrage assures them an influence in the political development of our country such as they have never possessed.

4. *But education and political equality are only two phases of the feminist movement.* No social revolution in progress is so critical in its influences as this movement toward the emancipation of women from inherited conventions and into the responsibilities and the privileges of real individuals. The changes now in process in their status already affect the home and will affect it even more in the future. Can the family as an institution survive complete equality of opportunity for the sexes? What will be the status of the child when both father and mother has his or her own employment? What will be the effect on industry as the sex conflict forces woman to compete with man in various forms of industry? How wisely will women use the influence which they will have secured from equal suffrage? What political changes

will result from their participation in politics? What reforms will women citizens wish to undertake? Will marriage still be regarded as essential? Or will individual liberty in motherhood appear as a few radical feminist writers suggest?

To raise such questions indicates no distrust of the feminist movement, but rather a recognition of its epoch-making character. If feminism is to be the blessing some of us expect, it must become one of the agencies through which the spirit of Jesus is brought into our changing social order. The feminism that should lack spiritual direction might tend to undo the home and those other institutions which have resulted from the long years of social development. Just at present the woman movement abounds in the highest type of idealism. In order to maintain this it needs all the assistance religion can afford. For feminism as a Cause is one thing; feminism as an actual influence affecting individuals as well as institutions is another.

The East cannot be quarantined against this movement for the elevation of women. The education of girls and young women in the East is sapping the very foundations of many of the social structures of China and Japan and even of India. The missionary simply cannot hold himself aloof from the problems which this extraordinary movement compels him to face as the representative of civilization. He must face these problems with the spirit of Christ, and he must surcharge the movement with the conservatism as well as the idealism of the gospel. It may yet

appear that the largest social service which the missionary is to render non-Christian lands will be found in the reorganization of the life of the women. To ignore this fact is either to force Asiatic women to preserve the present *status quo,* or to leave the direction of the Asiatic feminism in the hands of those who are not in sympathy with the intelligent Christian ideals for women.

Indeed, it is safe to say that women need the gospel now in the days of their approaching triumph quite as truly as they needed it in the days of their repression and degradation. If we are to save *woman* we must save women. The fact that so large a proportion of our churches is composed of women should be a source of encouragement. If feminism had found women divorced from the churches it would indeed have been a serious question as to whether the two forces should coöperate. As it is, the situation requires the most careful handling. Woman's clubs afford women opportunities of real significance, and, unless our churches utilize to the full this new sense of power which women are not only feeling but actually possessing, it is not impossible that the woman's club rather than the church will attract the active women of the day. If this should be the case society certainly would be the loser, and even a greater loss would fall upon the women themselves. A godless feminism would be a blow to a Christian civilization.

5. *The only situation in history capable of furnishing any precedents for this readjustment of the posi-*

tion of women is that to be seen in the Roman empire at the very time when Christianity was spreading so irresistibly. A study of these precedents gives, however, little aid. The "new woman" of Rome was not Christian, and the entire atmosphere in which she lived was saturated with pagan rather than Christian views and practises. The emancipating forces were economic and conventional rather than ethical and religious. In our modern days the woman movement springs from Christian influences as truly as from these others. It is this which gives us confidence.

Such confidence is justified as we observe the power of Christianity to alleviate and improve the position of women in the lands controlled by non-Christian philosophies and religions vastly more intolerant than those of the Roman empire. Wherever Christian missions have gone Christianity has been tested by a conflict with unchristian views as to women. To benefit them it has had to face sensuality, caste, and tradition sanctioned by religion. Yet it has not failed. The progress of Christianity in Asia and Africa can be traced by changes in the lot of women. True, these changes as yet illustrate individual rather than social transformations, but even thus the saving and uplifting power of the gospel is evident. Christian ideals of the home are being embodied in all nations. Polygamy, the harem, the outcast widow, the child-wife, the ignorant woman, brutality on the part of husbands—all these disappear among Christian converts. Nor is this all. Western Christian ideas of

woman's position demand schools for girls, and women as teachers, doctors, and lawyers. All these are now in evidence. And, incredible as it would seem to any one who knew the China of a generation ago, in the recent revolution Chinese women were even given the suffrage.

Such success of Christianity at home and abroad argues well for its ability, if only Christians will seize the present opportunity, to preserve and develop that idealism which is the great asset of the feminist movement the world over. And with the feminist movement filled with the spirit of Jesus the Church will have a new and mighty ally in bringing the gospel home to the individual.

III. THE CHRISTIAN ATTITUDE TOWARD MARRIAGE AND DIVORCE

The questions of marriage and divorce are involved in that of the family. Indeed the only safe method of approach to such difficult questions is through a consideration of the family.

1. *None of the three matters can be safely discussed apart from the other two.* So interwoven are they that the moral estimate to be placed upon any one of them will be largely determined by its relation to the other two. Thus, for instance, the practise of giving divorces does not argue necessarily that the family occupies a lower position in a country where divorces are frequent. Polygamous countries may have fewer divorces than monogamous. This

fact, however, simply indicates that the family is on a lower plane than in a country where divorces exist.

2. *But, however complicated may be any research into the full significance of marriage and divorce, it is beyond question that the problem which monogamous countries face in these particulars is of great importance.* The institution of the family is certainly endangered by hasty marriages on the one hand and by easy divorces on the other. The causes of this dangerous situation are very numerous, ranging from the problem of wages on the one side to intentional immorality on the other. Here, as in all social questions, we enter immediately the region of morality, and therefore confront the need of more aggressive evangelization of social forces and tendencies and particularly of emphasizing the obligations of individuals.

The teachings of Jesus in regard to divorce have never proved to be practicable when made into general legislation for all sorts of individuals. They have furnished the ideals, but they presuppose that those who follow them have definitely determined to be his followers. The fundamental idea of marriage, Jesus teaches, involves lifelong union between one man and one woman. Reflection will make evident the fundamental moral choice involved in his position. If there is to be reconciliation between brethren as a condition of reconciliation between man and God, it certainly would follow that the law of forgiveness should operate between husband and wife. Indeed the records of the Court of Domestic Relations of Chicago would seem to argue that, in main-

taining the integrity of the family, external influences are of far less importance than inability of the husband and wife to get on well with each other. Whenever the spirit of hostility is engendered, almost anything may be the occasion for divorce. Christian living on the part of individuals is therefore indispensable for Christian family life.

It has been argued that Hindu morality is higher than that of so-called Christian nations because India has no Vice Commissions. The answer to such an amazing argument is easy. India has no Vice Commissions because Hindus lack the sense of shame. British laws have greatly checked obscenity in India, but even yet the very ornamentation of their temples cannot be described. The fact that America has Vice Commissions is of course a sad testimony to the existence of evils in American life. But it is also a testimony to the fact that under the influence of Christ's ideal of purity public sentiment has become sensitive to the social evil and is endeavoring methodically and intelligently to rectify conditions which too many other peoples regard as unavoidable elements of their civilization.

3. *The moral aspects of a civilization as truly as of individual life must be considered if the difficulties which surround the home are to be avoided.* Take, for example, the difficult questions which arise in the case of those immigrants to the United States who have come from homes in Southeastern Europe where the family is protected by ancient conventions, state influences, and the authority of the Church. In such

countries, which are largely agricultural, the child goes into the field to work with the parent, and so grows up in the very midst of family influence. The village is under the control of the priest, who in turn is paid by the state, and thus is in closest relation with the police authority. With all these influences reënforced by local and family traditions, conventional morality is preserved. When these families come to America, children can no longer work by the side of the parents; the immigrant has not been trained to organize a free congregation himself; and the young people find that the police do not hold themselves responsible for the various actions which do not violate statutes. As a consequence the children grow up untouched by the conventional morality and institutions of the foreign land, and yet are not at first controlled by the convictions respecting the status of women and marriage which have been developed in America. It is little wonder, therefore, that there is so often abuse of the freedom which American society permits in the relations of the sexes.

Obviously there is here a great opportunity for the Church as the teacher of morality to emphasize and preserve the home as the primary unit of American life and morality. No other institution is so well fitted to teach our new citizens that liberty is not license.

Somewhat similar is the condition of the foreign field. Many of the converts who join the Christian Churches in the Asiatic countries have been polygamists. The question invariably arises as to what shall be the requirements of church-membership among

such persons. If on the one hand they are allowed to maintain their polygamous relations, the Christian ideals of the family suffer a sad shock and the inconsistency between the teachings of Christianity and the permitted practise would be too apparent. On the other hand if the polygamous wives are abandoned in the interest of the first wife, the liability to injustice, injury, and harm is also apparent. Yet it is impossible for the Church, with its insistence upon the Christian ideal of the family, not to take some position. Accordingly there has grown up the custom of demanding that the polygamous husband cease to live as husband with his secondary wives, but support them for life, or until they are properly married. The influence of Christianity in this particular clearly reaches out through the social ideal into the region of individual morals. Membership in a polygamous family affects the moral ideals of the individual to such an extent that often those who are ready to profess Christianity are not ready to abandon their polygamous practises. How different is the point of view of those who have never been subjected to such conceptions of the home and have grown up accustomed to the ideal of Jesus!

4. *It can hardly be doubted, however, that where members of Christian nations reach maturity with a low conception of marriage and no clear appreciation of the home as a sacred institution, their conduct is deeply affected by an absence of respect for womanhood and a readiness to indulge in sensual pleasures.* The means of reform in this condition are

varied, but any program that omits emphasis upon the Christian ideal of the family is certainly losing the source of moral control. Eugenics can never replace Jesus. If families were thoroughly Christian, giving daily recognition to religion, it would be almost certain that each new generation would be more susceptible to religious influence. Children would grow up in the fear and admonition of the Lord, and the task of bringing them as individuals into conformity with the ideals of Christ would be much simpler than is now the case. The history of the third generation of Christians in foreign lands is a striking illustration of the fact that the family may truly be the agency through which Christian influences are brought to bear upon the individual life, and this in turn becomes a most decisive influence in maintaining social ideals among men and women. No intelligent Christian can countenance the belief that a young man has to "sow his wild oats." He knows from both science and religion that whoever sows to the flesh will of the flesh reap corruption.

Summary.—Individuals are largely affected by the home. That Christ works through family life in various ways can be seen by comparing Christian with heathen social life. Women have been raised to new honor by the gospel, and the same power can fill the new feminist movement with Christian idealism. Complicated as are the questions dealing with marriage and divorce, the gospel can lead men and women to avoid those causes which break up families and so lower the moral tone of individuals.

CHAPTER III

CHRISTIANIZING EDUCATION

Our education begins at our birth. Indeed, in a true sense it began before our birth. In some mysterious fashion successive generations have bequeathed to every child the results of long-forgotten experiences. The nerves and muscles of our bodies begin to act as if life were not altogether new to them because they are trained by the experience of past generations. Long before we can trace definitely the intellectual process of the infant, it knows by heredity how to satisfy its hunger and to attract the attention of its parents by its cries.

But with such education we are not now concerned. Nature without teachers has herself taught humanity these lessons as the very condition of life. What we usually mean when we speak of education is that process by which we enable one generation to enjoy the heritage of culture left it by previous generations. By it we train each person to express his own particular powers, and thus to become more thoroughly master of himself. In a word, by education we enable individuals to live more completely and happily by the proper exercise of their innate powers or their in-

herited traits, and to adjust themselves to the social order into which they have been born or may subsequently enter. Evidently education is more than merely giving information, although there could be no education without information. It is the inner training of the self.

The share which educational processes have in developing our world can be seen on every side. The uneducated nations are the barbaric nations. When a nation with one type of civilization learns the lessons to be taught by another civilization, it gains thereby in many ways. The most striking illustrations of this fact are given in the history of missions. During the lifetime of persons now living more than one ancient civilization has been transformed in large measure as a result of the schools, colleges, and universities with which, thanks to Christian missions, almost every nation is being supplied.

I. CHRISTIANITY HAS GIVEN THE WORLD THE NOBLEST EDUCATION

1. *This last statement will merit careful thought.* It should never be forgotten that this means by which human lives are so ennobled and invigorated is largely the outgrowth of Christianity. It is true that the Mohammedans have schools and even higher institutions of learning like the so-called University El Azhar, at Cairo, Egypt, but they are not universities in the true sense. Their curriculum is largely limited to the Koran, and the more they study the Koran the

less sympathetic they are with our modern world. The Koran has embodied in itself so much not only of the bigotry and fanaticism but also of the rudimentary culture of the days in which it was written as to make it almost certain that Mohammedanism untouched by Christianity cannot lift its followers higher than these survivals of ancient life in the Koran. It may serve to improve to some extent the material conditions of the savage African tribes, but even there the Mohammedan tradesman is ready to buy and sell human beings. Even Livingstone could not altogether bring about the end of this curse. The glorious period of the Arabic scholars of the Middle Ages in Spain was possible because they were students of Greek culture, and developed in themselves not only the artistic feelings of Greece, but organized their thinking in accordance with the logic and wisdom of Aristotle. Yet even the wonders of the Alhambra are in ruins.

It is true also that other non-Christian lands have had certain forms of education. But in all of these popular education has usually if not always stopped at a low stage, and has been practically indifferent to physical sciences except when it has been touched by the spirit of Western culture. There have been many remarkable Jewish scholars, and education among the Jews has been carefully nurtured for centuries. But until very recent years and under the influence and protection of Protestant governments, Jewish education has been largely concerned with the Talmud.

2. *The schoolhouse, like the church and the hospi-*

tal, is an outstanding characteristic of Christian lands. True, education has not always been so much in evidence as to-day. During hundreds of years the Christian peoples of Europe were illiterate. Only a select few could read and even fewer could write. As a consequence, early medieval Europe, like all lands where education is inoperative, was full of superstition. The woods abounded in devils and other supernatural beings. Witches and the evil eye were feared. Any attempt at scientific study like astrology or alchemy was regarded as dangerously near to the black art, and its followers were regarded as in some particular way aided by Satan. Among modern peoples China is preëminent in its possession of the same superstitions.

While there are those to-day who, in the name of what they regard as religion, would undertake to shake scientific methods in thought and spirit, their opposition is light indeed as compared with these moments in the history of Europe when men were filled with superstition and religious credulity.

3. *Yet Christianity lifted men above these superstitions.* Providentially the gospel did not incorporate the social customs of New Testament times in its fundamental message. Our religion therefore does not force us or even permit Christian nations or individuals to stop intellectual development.

Wherever modern and particularly Protestant Christianity comes, the school has been by the side of the church, the school-teacher has been honored, and it has been the ambition of fathers and mothers

to have their children better educated than themselves. But the chief aim of organized Christianity has not been secular education. For a number of reasons the control of education has gradually passed out from the hands of the Church, and, in America, Germany, France, Spain, Italy, and other European nations, has passed into the hands of the state. Indeed, the tendency toward the separation of the Church and education is almost the same as in the case of the Church and the state. The result has not been without danger, as appears clearly in Spain and Italy. If our religious thought and our educational processes do not accord with each other, we shall find that educated men will tend to separate themselves from church activity. Even now it is a matter of no small concern that a schism between the Churches and the educated classes has begun to appear. This division of two very important elements of our social life will continue until the educational processes are more frankly interested in moral, and the religious institutions are more intelligently interested in educational, affairs. And individuals will suffer as truly as nations.

Unfortunately education sometimes becomes merely naturalistic. It is all too easy to mistake knowledge for goodness. Throughout the ages there have been noble men like Socrates who have thought that, if men could only know enough, they would do the right thing. This, however, has never been the case. As Jesus taught his disciples, to know truth is one thing: to act according to truth is another. Even if

our knowledge of moral issues were perfect, it would not be at all clear that when a man knew what was right he would do it. He needs the dynamic of religion to make him act according to his ideals. Even less shall we succeed in training young lives in morality by merely teaching them subjects in which, like chemistry, physics, and even literature, morality is not involved. The struggle to keep the schools free from religious control has unfortunately resulted in making them become morally neutral; and to become morally neutral is a long step toward becoming morally debilitated. A life cannot lose interest in faith, justice, mercy, God, and the hope of immortality, without losing something of its moral passion and initiative.

4. *We are only beginning to give proper attention to the craving for amusements, which so closely allies itself with all educational influences.* It may be that the present passion for every form of recreation is the natural reaction from the deadly routine of industrialism. But whatever may be the cause, there can be no question that never in the history of the world has the passion for amusement been so widespread. The attendance upon professional baseball games each year runs into the millions. Moving pictures, dance halls, theaters, excursions—in fact almost every conceivable type of diversion unite in shaping up influences which are not intended to be uplifting, but at the best only restful.

The right of children to play is one of the great discoveries of our modern world. The establishment of playgrounds and recreation centers in our cities

marks a definite approach toward a conception of a normal life on the part of children. If these were the only influences to which children and youth were exposed, there would be small danger of injury to their characters. Unfortunately this is not the case. The task of supplying amusements for the public has been so thoroughly commercialized in Europe and America as to overstimulate the desire for amusements, and to make it all but paramount in the lives of many individuals. Probably more of life's tragedies come from the desire for amusement than any other single cause. Nor is this true only among young people. The present dance craze which has seized the United States is pathological. Unless the individuals can be cured of this socialized obsession, they will lose all ambition or serious interest in anything except mere pleasure. The same thing is true of the moving-picture shows, although properly conducted they may become great educational influences. But people do not go to the moving-picture shows to be educated; they go to be amused, and even the most ingenious of us has not yet discovered a way by which men can be entertained into salvation.

One of the great needs of our present day is a rational Puritanism. We need to be taught that life is neither a tragedy nor a comedy, but is both serious in its hopefulness, and sane in its joy. To be intoxicated by amusements is as truly injurious as to be intoxicated with liquor. In both cases the individual loses something of his self-control and confidence in

the worth of a type of life which looks, not to immediate pleasure, but to the hygiene of the soul.

Organized Christianity is already beginning to face this problem. It is seeking to adapt certain forms of amusements, notably athletics, to its own end. Its individual members are endeavoring to arouse a social sensitiveness as to the general conditions which threaten the rising generation. The Church cannot overestimate the danger which it here faces; a danger all the more subtle because it is so easy to mistake any objection to excessive amusement for opposition to rational amusement. Until we can educate people to see the difference between an orgy of amusement-seeking, and restful recreation, with its fun and its healthful diversion, our boys and girls, and, for that matter, our grandfathers and grandmothers, will be exposed to the influence of social forces which are debilitating.

Difficult although it appears, Christianity must in some way conquer the dangerous elements in the world of amusement. On the one side it cannot be ascetic. It must not take from life its spontaneity and the enjoyment which comes from doing things just for the fun of doing them. An indiscriminate crusade upon all forms of social amusement would be certainly ill judged. But one thing is beyond question: Few persons are strong enough to live earnestly in the midst of frivolous associations. In the same proportion as we train up men and women to a sense of the true values of life will they be able to see the perspective in which all other values of life stand.

5. *Christian idealism is a necessary element in all education.* How it can be brought into our schools —whether by study of the Bible, or of ethics, or by moving pictures, or by all of these means together, remains to be seen, but it must be brought in, if for no other reason than that it is a great element of the civilization which one generation passes over as directive principles to another. Any individual life that is to amount to anything must begin its moral development very young, and if when its intellectual abilities are being enlarged it gets no sense of the spiritual world, it is less likely to have a healthy spiritual life in after years. If we are to make the proper contributions to the education of our children, we should see to it that the intellectual awakening through which they pass is enlarged and directed by the proper admixture of Christian principles.

The good and evil possibilities of an unchristian educational process can be seen all over the world, but possibly nowhere more strikingly than in Japan. The Japanese government built up a very elaborate and indeed notable system of education, with the distinct understanding that this should be removed from religious control of all sorts. The government officials believed that the moral passion of old Japan could be conserved amid the wreck of tradition by training choice young men in modern science. Instruction was given by men highly trained in Europe and America. Great universities sprang up, with contributing secondary schools. Although this educational system was organized at the start by Dr.

Guido F. Verbeck, a missionary, its results are now confessedly unsatisfactory if not threatening. The educational authorities of Japan have been forced to admit the breaking down of moral restraints among the scores of thousands of university and college students. They can see no force to which they can appeal except religion. It is true that they are not ready to appeal exclusively to the Christian religion, but that is what the new anxiety ultimately must mean, for neither Shintoism nor Buddhism has generated sufficient moral power to grapple with the situation. If the thousands of brilliant young men in the higher educational institutions of Japan are to be saved from the present tendency toward immorality of various sorts, the agnosticism and materialism just now resulting from their educational processes must be opposed by the corrective and inspiring spirit of the gospel. It is this great problem which the more intelligent missionaries are now called upon to face. Fortunately there is an increasing number of highly educated Japanese Christians who are impressed with the critical nature of the situation, and are endeavoring to bring the religious spirit more closely into touch with the educational forces of their brilliant empire.

Positive evidence of the power of Christian education to assist in the development of sterling individuals can be seen in countries like Central Africa, where the Church has been the only uplifting force, and in Turkey, where the influence of missionary schools and colleges has been immense. Even col-

lege athletics in the Protestant Syrian College in Beirut have served to break down the racial prejudices which have so long cursed Syria and checked the development of Christian manhood.

The opportunities which schools offer are now all but universally recognized by our great missionary societies, and they have become one of the great agencies by which the gospel and the spirit of Christ are being brought not only to the men but to the women of the non-Christian world. The distrust with which such evangelizing agencies were once regarded has now largely disappeared, and hundreds of the very flower of our college graduates are eager to have a share in combating heathen customs and ideals in the Christian schools and colleges which are being planted wherever the gospel is being preached. Through these Christian schools the "Asiatic consciousness" is being filled with the ideals of Jesus. What success this noble effort is attaining can be seen in the refusal of the Chinese revolutionists to permit a massacre of their defeated enemies and the remarkable "mass movements" toward Christianity now seen in many sections of the non-Christian world. The new social consciousness springing from Christian education finds its expression in Christian individuals full of the social enthusiasm of the Master.

II. THE CHILD'S NEED OF RELIGIOUS EDUCATION

1. *If we are really to bring the spirit of Christ into the educational forces which have such a mighty in-*

fluence in shaping the individual's life, we must begin with the children. As has been said, mere education in impersonal matters like science and art can never replace the strongly moral and religious appeal. It would be a sad day for Christianity in America were it to enter upon the policy which would involve it in the triumph of secularism. The great fact which the word "regeneration" expresses can never be replaced by any non-religious method. When we approve of religious education, we do not mean that we hope to save the world by merely giving it useful information, but we mean rather that by earnest Christian teachers the educational processes can be made to aid spiritual and moral development. Such training of boys and girls in the school age is not the expression of a zeal for proselyting, but is in accordance with the known laws of individual development. The gospel can speak through the teacher of the young as truly as through the preacher to the adult.

2. *The child is the chief point of contact of one generation with its successor.* Nature has so ordered matters that it is a law of life itself for the father and mother to sacrifice themselves for their children. The influence of parental achievement is passed on to the children as truly as wealth passes between the two generations.

But the great heritage which is really the children's it is the business of education to contribute. Religion is a part of that heritage. It is the all but universal testimony that, if persons are not brought into relation with churches and Sunday-schools during early

life, the chances are very strong that they will never be intimately associated with those institutions. The consequent loss to individuals is incalculable. But the organizing of children into classes for religious training and the spiritualizing of the educational processes through which they pass tend to develop religious interest and arouse religious aspirations. Christian education may not be as influential as Christian homes, but it is none the less a channel of Christian influence.

3. *The religious possibilities of children are best developed and realized when children are treated as children.* It is so easy to treat them as adults that there are few persons who really seem wise enough to recognize the simple educational demand that a teacher must in some way adapt himself to his pupils. But if they are treated as children they respond more readily than adults to Christian influences. Indeed it is hard for us to believe that any child might not become a child of God, if only he would make up his mind so to do. Of course it is obvious that there is exactly where the difficulty lies. Children, like men and women, do not properly exercise their wills. But they can be assisted if their minds are filled with the teaching of Jesus and the other rich material of the Christian religion. One has only to look at the records of the schools carried on in the mission fields both home and foreign to see what enormous influence our missionaries are exerting in just this way. It is true that in these Christian schools the percentage of those making actual profession of Christianity

is not always as high as we could wish, but the indirect influence of such Christian education we can already begin to trace in many sections of the world. Schools and colleges are the means by which the minds of Indian and Chinese and Negro children are enriched with modern culture, and at the same time are brought into contact with the noblest teaching the world has ever known regarding human duties and possibilities. The influence of the lower schools of Syria, as well as that of Robert College of Constantinople, and the Syrian Protestant College at Beirut must be regarded as one of the great transforming agencies in the Turkish empire. Two generations have now felt their influence, and it will be increasingly difficult for the educated Mohammedan not to become in sympathy and ideals, if not by profession, a Christian. How can we ever overestimate the Christianizing influence of the schools in our home mission enterprises? And the list could be indefinitely extended.

4. *In Christian lands the problem, though somewhat different, is of the same sort.* In the United States as well as elsewhere the child has his religious needs, and those needs are to a greater or less degree affected by the social order in which he lives and the education which he has received. If we could only seize this opportunity to fill these young minds with Christian ideals, then their wills, when they act, would be more readily governed by the spirit of Christ, rather than by the spirit of materialism, social injustice, and clever selfishness.

The Sunday-school is doing its best, both at home and abroad, to meet this need, but the Sunday-school in the very nature of the case is handicapped by the fact that it has so little time for instruction. From twenty minutes to three quarters of an hour a week is certainly not a very large amount of time to be devoted to filling young minds with the supreme truths of religion. Much less does it offer opportunity for the teacher to answer problems which boys and girls in even the grade schools must confront. If we limit all religious education to the Sunday-school, we shall find that, despite the earnestness of Sunday-school teachers, the actual results are far from what we should like. If our educational influences are to be Christianized our gospel must be brought to a very much wider range of educational institutions and forces, than the Sunday-school as now organized can possibly represent. Already certain states, like Colorado and North Dakota, and municipalities, like Gary, Indiana, permit pupils to study one or more week-days in church schools and give credit for such instruction.

The public schools and private schools alike should have teachers possessed of strong moral sympathies, and, without ecclesiastical favoritism, capable of teaching moral ideals. If our communities do not really appreciate what this task means, they are likely to awake to a sad condition of affairs. Our educational movement is at an epochal moment when the need of religion in something more than a theological or ecclesiastical sense is becoming felt. If this need

is not answered, the system of public education will not only be likely to remain non-religious as it is today, but may also become anti-religious as it is in several of the countries of Europe. As yet we have a wonderful opportunity in our children. It will be our own fault if we are forced to adopt exceptional methods in order to convert men and women in mature life who, if our educational work had been more religious, would never have strayed from the paths of righteousness. Why not do as much for our own children as we do for those in China?

III. THE RELIGIOUS OPPORTUNITY OF COLLEGES AND UNIVERSITIES

But the individual is shaped not merely by the education he receives when a child but by that of later years.

1. *Each year about four hundred thousand young men and women are studying in the universities and colleges of the United States and Canada.* No such vast army of young people was ever being trained before. In high school, college and university, they are being taught the laws of life, the great facts of human history, the wonders of the natural order, the problems which civilization now faces. Yet in far too many cases they are left without any definite instruction in religion. The unparalleled increase in attendance upon colleges and universities has led to noteworthy activity on the part of Young Men's and Young Women's Christian Associations, and there

has followed a hopeful awakening of the religious life among college students. No one can attend the great conferences of college students which are held annually in all parts of the United States and Canada without realizing that the time will surely come, if indeed it is not already here, when no college student, man or woman, need go wrong during a college course for lack of opportunity to learn how to go right.

2. *Another step, however, must be taken because of the tendency already operative in the educated world.* College students are subjected to peculiar temptations wherever they are found. These temptations vary somewhat in form, but fundamentally they are the same, whether it be among the vigorous youth of colleges in America and England, the depressed student masses of Russia, the segregated thousands in German universities, or the thousands of students who are to be found in the universities and colleges of Asia. Fundamentally, all student temptations resolve themselves into the question of authority in the individual life.

In many cases education tends to break down all conceptions of authority, and the student finds himself tossed out on a sea of speculation with all but unrestrained personal freedom. The members of our college faculties are not without blame at this point, for they are too frequently indifferent to any moral responsibility for the student body. But it is a situation, rather than faculties, that we face, and that situation is, on its intellectual side, broadly speaking, this: our theology has been wrought out on the basis of

Greek ideals of educational method. Hundreds of thousands of young people in colleges and schools are being taught to think in accordance with the methods of modern scientific investigation. But here they face a difficulty men without college experience too often fail to recognize. Religion has, in too many cases, been identified with the older type of education and training, and modern educational methods as yet have not been appropriated by religion to any proper degree. It is an extremely critical situation, but one by no means without hope. The effort to set religion and modern culture at odds with each other is unworthy of the representatives of either of the two great fields of human interests. We should hold that all truth is God's truth, that the same God who made heaven and earth is God the Father, and that the more we know about his methods of work the better can we understand him and love him.

Nor is this crisis limited to any one country. The student bodies of many countries are largely composed of agnostics, who must be convinced as to the truth of Christianity by arguments which are truly scientific. If the Church is to hold its own among the formative leaders of the next generation, it must affect educational forces at home and abroad. Nothing could be more disastrous than to have our churches become centers of opposition to intellectual life or to have the representatives of the scientific world feel that religion is apart from them. What the effect of such separation might be is easily to be seen in France and Spain, where the hostility be-

tween the representatives of modern culture and the leaders of the Church has resulted in the establishment of what can be described only as two warring camps. On the one side are men who represent modern culture and do not believe in God, and on the other side are men devoted to a religion that is expressed in terms and concepts which have no standing in modern thought.

One of the outstanding needs of the day is Christian influence in our new intellectual atmosphere. Christian individuals can aid and will be aided by such diffused evangelical power. If we are to abolish agnosticism and outbreaking infidelity among our future doctors, lawyers, teachers, and political leaders now among those hundreds of thousands who are being influenced by college life, we must keep our colleges and universities thoroughly Christian. And we must enrich Christianity with the fruits of modern culture.

IV. VOCATIONAL TRAINING SHOULD BE CHRISTIANIZED

In another field there is a great opportunity for Christianity to spiritualize forces which help to make individuals. That is the field of vocational training. Comparatively speaking, this is new. Of course, men for years have been educated carefully for the so-called "learned professions," but nowadays our educational tendencies are very strongly set toward enabling the pupils of our schools to become effective

members of the industrial world. The curriculum of our schools has been very markedly developed so that boys and girls are being taught trades, as well as manual training. They are being taught how to live in the world, rather than merely to absorb what we commonly call book learning. With such tendencies one can have large sympathy, and yet see that they open up serious questions for the Church. How can this training of boys and girls to think in terms of economic efficiency be prevented from becoming an education in a materialistic view of life? How is the Church to affect tendencies of life which are frankly utilitarian after they have been ingrained into the life of successive generations? I must confess that the only hope I can see lies in a perception of the spiritual aspects of our economic life. This, of course, the Church can teach and should teach. Only by so teaching and by the emphasis upon the supreme worth of the individual can this new tendency in our educational world be prevented from becoming an enemy of the idealism to which the Church devotes itself. The very difficulty of the problem should arouse Christian people to a sense of their responsibility. To teach children to live is more than to teach them to make a living.

V. THE SCHOOL'S CALL TO THE CHURCH

All these educational forces are actually operative. There are millions of dollars invested in educational institutions and thousands of teachers and millions

of pupils are following tolerably well-beaten paths. Shall these paths lead to the kingdom of God? That will depend as to how thoroughly they are surveyed and guarded by the representatives of that kingdom. Of the influence of education on individual lives there is no doubt. Is it not the imperative duty of our Christian Church so to utilize this tremendous influence that it shall not only be an intellectual but also a deeply moral and spiritual influence in the lives of the generation to whom we entrust our changing social order?

And, conversely, what better contribution can educated Christian men or women make to their day than to throw their own personalities into the educational process? When can they make vicarious life more contagious or institutionalize their influence more fruitfully? Let us make God speak to young lives through schools and schoolbooks as truly as through churches and sermons.

Summary.—Education is one of the greatest social forces which affect individual lives. Childhood needs Christian protection and direction in schools and amusements. Education tends nowadays to become a state activity and to grow naturalistic. Christianity can rectify this situation by insisting upon its own reasonableness and by filling the educational system with the ideals of Jesus. Schools, colleges, and universities should be channels of Christian influence. Thus the spirit of Jesus can uplift young lives in their formative moments.

CHAPTER IV

CHRISTIANIZING THE SOCIAL ORDER

We have thus far been considering some of the outstanding characteristics of human life. We have seen how each one of us partakes in the characteristics of humanity at large, and at the same time how we are made individuals by the different sort of wants which we attempt to satisfy. We have seen also how both these wants and the means of their satisfaction are affected by the social surroundings in which we as individuals live, and the conclusion has been forced upon us that within certain limits the individual is being transformed by Christianizing the institutions and forces by which he is affected. The home, the school, the business, the amusements, all the other social influences which affect our lives, particularly at the formative periods, need the influence of the gospel if they are to result in the building up of noble individualities. But we have not yet exhausted the power of the gospel, for these separate forces which express themselves both in institutions and in individual lives may be considered as constituting a great whole, which we call the social order. It is to this that we must now give our attention, for these various

forces which we have been considering do not exist or operate independently, but react upon one another as well as upon individual lives and tend to possess common characteristics.

This unity of influence is what the New Testament calls, when evil, "the world," and when good, "the kingdom of God." We call it the social order, which is evil or good in proportion as it expresses the ideals of Jesus and the regenerating influence of the Spirit of God.

I. GREAT FORCES ARE REMAKING OUR SOCIAL ORDER

1. *What is the modern social order? To answer this question, we have only to look out upon the world in which we ourselves live.* How different it is from the world of even a century ago! How even more marked is it from the social order that exists in great countries like China, India, Japan, and Arabia! One hundred years ago, the difference between the European or American civilizations and those of these other countries was very pronounced, but to-day the differences are even more marked. During the past one hundred years, the Western world has learned how to apply natural forces like steam and electricity to industry and in consequence there has grown up our modern industrial system, in which machinery and the necessary buildings for its protection are owned by one set of persons, the capitalists, and are worked by another set of persons who are paid wages. We have seen the rise of enormous fortunes such as

the world never knew before, the marvelous discoveries of science, the spread of education through elaborate systems of schools supported both by the state and by private means. We have seen the invention of devices like the telephone and telegraph which practically annihilate space, the development of great transportation systems which have made travel as comfortable and safe as life in one's home. There has been a development of class consciousness, of racial antipathy, as well as the perception of the evil of war and the recognition of the advantages of arbitration. Altogether, it has been a most marvelous century, incomparably more marvelous in its results than any other century in history.

Possibly as remarkable as any of these characteristics has been the tendency of this modern civilization to move westward and not eastward. Starting from Europe, it has spread over North America, building its wonderful cities and establishing life in conditions superior in many respects to those of Europe, although based upon approximately the same industrial conceptions. It has also gone to South America and built up remarkable cities like Rio Janeiro. It has crossed the Pacific and transformed Japan during the lifetime of people still living. At present, it is entering China and has wrought more changes in ten years in that enormous empire than had been wrought before in thousands of years. It is even touching India and developing there something of the same unrest which marks England and America.

If we were to ask what are the leading elements of

this great movement, we should probably reply, science, industrialism, and democracy.

2. *The spread of Western science has been very rapid.* As never before, the world is filled with schools, colleges, and universities. There are said to be forty thousand students in Tokyo alone. Colleges are springing up throughout China, and the state as well as the missionary bodies is devoting itself to the spreading of the Western learning. Already the great examination halls where thousands of learned Chinese used to pass severe examinations on the Chinese classics are abandoned, destroyed, or devoted to other purposes. There are noble colleges in India. In fact, all over the world, wherever Western civilization moves, we find the spread of education.

For the last half century this education has been transformed by scientific methods. However many mistakes scientific investigation may have committed, it has tended to correct itself and to spread everywhere regard for law, process, and the trustworthiness of scientific method in the discovery of new truths.

3. *Industrialism is widespread.* The system of massing wealth in great industrial enterprises and the assembling of vast armies of wage-earners in great factories is rapidly extending itself over the world. Modern methods are replacing the old home industries of Japan and building up a class of working people. In Hawaii and South Africa the introduction of Asiatic labor is as much an issue as in British Columbia and California. The same prob-

lems always emerge wherever industrialism expresses itself. Women and little children are employed wherever factories appear, and the effect of this practise upon the home life of the nations is everywhere a matter of grave concern. The growth of great fortunes through stock speculation and the new lust for wealth everywhere tend to break down the sense of honor, even in Japan, where the uncommercial spirit of the military class of Samurai has been the glory of her past. So irresistible is this march of Western industrialism that it seems but a question of time before the entire world will be filled with factories, coal mines, oil refineries, railroads, and other forms of modern industry, all conducted in accordance with these general principles of capitalism with which we are familiar here in America.

4. *Similar is the spread of democracy, that is to say, the right of the people to govern themselves.* In the middle of the eighteenth century, democracy was hardly more than a term of speculation. Even constitutional monarchy hardly existed except imperfectly in England. Since that day, there has been a series of popular movements which in all European countries except Russia have served to change autocratic governments either into constitutional monarchies, in which the king has little power compared with that of the people, or into republics.

Within the past few years, however, this movement has become even more pronounced. It was attempted in Persia and Turkey, although with but very imperfect success. In the case of the former nation

interference by Russia prevented reform, and in the case of Turkey the young Turk body found it impossible to maintain itself and its ideals in an atmosphere of Mohammedanism. Japan has adopted an admirable constitution, and even in China the younger Chinese, who have seen the power of the Western ideals in government, have attempted to establish a republic. That they should fully realize their expectations was perhaps impossible, but even in China the days of unlimited sovereignty have undoubtedly passed. The voice of nationalism has been heard among the thousands of educated persons in India.

II. CHRIST CAN SAVE "THE WORLD"

1. *It is very difficult even to estimate the importance of this external development.* Most of it has occurred since first we heard the cry to evangelize the world in a generation. It is no mere coincidence that this should be true, for the spread of Western civilization into Asiatic lands might almost be said to have begun contemporaneously with the entrance of the student forces of Great Britain and America upon the marvelous foreign missionary movement of the last decade and a half. Never in the history of the world has there been any such extraordinary extension of civilization, but never has there been also such extraordinary extension of Christianity. The greatest problem which faces the world at the present time is not as to whether the Western civilization will conquer the world—that is settled. Its victory is inevit-

able. The real problem is whether Christianity will conquer civilization. Will industry and science and democracy, important as they are, be filled with spiritual idealism, or will they develop a new materialism, the more dangerous because it rests upon wealth and learning? Can Christianity socialize the spirit of Jesus so as to end war?

Christianity must answer these questions. The Church of Jesus Christ must spiritualize this changing order. Religion is no mere accident in this extraordinary transformation of the conditions in which individuals are to be born and live. There is no other force capable of holding men true to the estimate of themselves as more than mere economic factors. From the point of view of the sociologist the foreign mission movement might be described as the self-sacrificing effort of Western civilization to carry to the world the ideals upon which it is avowedly based and which it must continue to embody if it is to be a blessing rather than a curse to the population of the globe.

2. *One does not need to argue that individuals are being swept along by this great mass movement.* Every visitor to the East sees how men and women become Occidentalized in dress, in mode of expression, in conception of life, and in culture. That this rapid transformation of entire nations may be dangerous to the individual is admitted by all students of the situation, and it will be admitted also by impartial observers. I am convinced that those persons who have adopted Christianity either in essence or by open profession are suffering least from this ex-

ternal transformation. For, unlike the other forces which we have mentioned, Christianity is concerned about the worth of the individual. Industrialism, science, and democracy, on the other hand, in the effort for immediate results, seem indifferent to the individual. The movement of modern civilization, in other words, unless it be filled with the spirit of Jesus Christ, seems quite as likely to bring sorrow and distress, class struggle, and racial hatred, as to bring universal improvement and the betterment of individual life. The modern social order without Christianity is what Jesus called "the world." And Jesus must and can save the world by transforming it into the kingdom of God. That is the very heart of the social gospel.

3. *The social order even in so-called Christian lands as yet only imperfectly embodies the spirit of Jesus.* War is yet tolerated as the court of last appeal; industrialism still lays its heavy burdens on women and children; dangers still threaten the home. But we believe that the gospel is stirring men's consciences and is filling men's hearts with its own ideals. We believe that Christ can save our civilization from its temptations to sensuality, avarice, oppression, and all the other evil results of rapidly increasing wealth. It is with humility and a sense of a common need that we conduct our foreign missionary enterprises. But we believe in the social power of the gospel too firmly to withhold it from those who need its saving power. As we trust it for ourselves, we share it as our best

asset with the nations who, like us, need its power in their struggle with the evils of a changing social order.

III. THE SOCIAL GOSPEL MUST SPREAD AS FAR AS HUMANITY

The course of foreign missions has been marked by a development in the conception of Christianity similar to that observable on a larger scale in Christian lands. In some particulars, notably in the matter of Church coöperation, it is even breaking the road for Christians of all lands. The early missionaries, like their contemporaries in Europe and America, were concerned with saving the individual heathen from the perils of hell. Later, education was seen to be necessary if native teachers were to be taught; and educational policies were adopted by practically all mission boards except, at first at least, the China Inland Mission. Indeed there were and still are those who are apprehensive lest secular education furnished by mission schools and colleges, with its indirect influencing of non-Christian youths, may have overbalanced the more strictly evangelistic and ecclesiastical elements of the mission program. But the Christian spirit was not satisfied with schools and colleges. It was also Christian to minister to physical needs. The missionary became the employer of starving natives in the Telugu country and elsewhere, the builder of engines and teacher of agriculture in Africa, and the medical missionary with his hospitals and clinics appeared in all lands.

All these activities, however, could be carried on, and to a large extent have been carried on, without any particular change in the content of the religious message. Such hesitation on the part of Christian leaders is serious in the extreme. Christianity is undoubtedly relatively losing ground in Japan because of its failure to present a Christian system that finds real points of contact with the rapidly growing circles of university graduates. Social service such as has been described does not necessarily mean the presentation of the social capacities of the gospel. The political changes which have been in part an indirect result of the spread of Christianity are testimonies to the inherent power of the gospel to arouse a new conception of rights and liberty more than they are to the clear perception that the gospel has power to transform the moral and basal forces in society. In too many cases the appearance of the missionary of God has been accompanied by the missionary of Mammon, and Western civilization with all its imperfections has appeared in Eastern lands. The missionary, whatever his regrets, in too many cases has accepted this incursion of industrialism as a matter of course and has not been able, even if he has undertaken the task, to extend the Christian ideals into the larger forces that are reshaping the social order of the entire world.

This is not to say, of course, that Christianity as such has been without social influence. But not all the social changes in the Eastern world have been for the better, and not all of those for the better can be

credited *in toto* to the missionary. Western civilization—may God forgive his Church!—is not yet synonymous with Christian civilization.

Yet the future student of our day will see far more clearly than we can that the present missionary movement is one phase of the movement of civilization. Never since the days when Hellenism spread over the European world from Persia to the Firth of Forth has a civilization moved so relentlessly as ours is moving. Western social, economic, and political ideals, policies, and institutions have spread eastward with the inevitableness of the light. The missionary movement is really a part of this extraordinary phenomenon. Whatever might have been or may be the motives of those who are pouring men and money with such unprecedented and ever-growing liberality into the East, missions may be described as civilization carrying its fundamental ethical and religious ideals to the world which it is about to conquer. It is inevitable that as the Western world sees more completely the inadequacy of some ideals it will develop others. That these will come from within the circle of Christian hope and constitute an extension of the evangelical attitude seems undeniable. But just as undeniable does it seem that the missionary who represents abroad the Christian civilization on its idealistic side must be in sympathy with that social idealism which is one of the two great passions of our modern world. Europe and America have found the gospel too mighty to be limited to individuals, and equal to the task of facing new social needs. Mis-

sions must use this discovery, and must share it with the world.

In the last analysis the struggle of Christianity in Asia and Africa is a struggle with non-Christian religions on the one side and with many elements of Western civilization on the other. The impact of two civilizations is notoriously critical for both. But the dangers to which such an impact usually leads will be incalculably developed in the present situation if the ideals presented by those who represent Western civilization in the Orient are those which are outgrown by that civilization at home.

In too many quarters the conception of salvation is still that of individual rescue, and the social ideals set forth by Christian preaching are those which accept the social *status quo* and endeavor to cure its victims. The really dynamic conception of Christianity, both within the Church and without, has passed beyond this stage. It realizes that there are forces in our civilization that must be evangelized. It was inevitable, therefore, that there should grow up a new conception of evangelization, which should be not only the preaching of the gospel to individuals but also the institutionalizing of the gospel in the various reconstructive forces of our social order. It is this enlarged conception of evangelization which makes such demands upon the Church at home, and must in the course of a few years make the same demands upon the Church abroad.

The time has come to recognize that the distinctions between church work at home and abroad are

rapidly disappearing. The spread of industrialism with its struggle between capital and labor, the unification in political ideas, the transformation of the status of woman, the triumph of the scientific method in study, the practical standardization of education from the kindergarten to the university are working changes in society beside which the differences of race, history, climate, and even inherited religion seem almost incidental. Western civilization is conquering the world as it has conquered Europe and America. Will the gospel conquer civilization? That is a vastly more comprehensive question than whether it can conquer Buddhism, Brahmanism, or any other of the Asiatic religions.

IV. THE GOSPEL IS A DESTRUCTIVE AGENT

This process of Christianizing the social order in the nature of the case is in part a process of destruction.

1. *It is impossible that all of the elements in our changing order should continue.* Whatever is injurious to human life is contrary to the ideals of Jesus, and if it cannot be ameliorated it must be destroyed. The God of Jesus is a God of love, not of mere good nature; and the moral message which is born of a realization that he is a God of law has its severity as well as its promise. Wherever the gospel has come it has produced social discontent. Old things have passed away because they were not fit to continue. Not always as rapidly as one could wish

but inevitably the ideal of God as Righteousness has led men to oppose the forces of civilization which are beating humanity down. Thus in India an intelligent observer as far ago as 1896 declared that "a wide diffusion of education with all its solvent influences among the women of India is the only means of emancipating their minds from this degrading thraldom to ideas inherited through a long past, and such emancipation will not only restore our women to the honored position which they at one time occupied in India but will also facilitate more than anything else our assimilation of those elements of Western civilization without which all thoughts of India's regeneration are mere idle dreams and all attempts at it foredoomed to failure." This statement omits religion, and led to an attempt to develop the education of Indian women along non-Christian lines, but for that very reason it is all the more an illustration of the destructive power that Christian ideals have in a non-Christian community. It was the missionaries who introduced educational work among the respectable girls of India, and already Christian Indian women have proceeded far in special education. The first Indian women who graduated in arts, medicine, and law were all Christians.

And we dare believe that this mighty spirit of Christian fraternity will end those racial hatreds and mistaken political policies that plunge nations into the horrors of war.

The destructive power of Christianity is to be traced also in China, where education is also being

extended rapidly among the women and is destroying those restrictions which have so retarded the development of women in that land. In many other countries we see the power of the gospel to beat down customs that have been observed for centuries.

2. *The social significance of a belief in a God who is opposed to conditions and institutions tending to promote injury is inestimable.* It would indeed be sad enough if the march of Western civilization carried with it a God indifferent to social injustice and to evil. There are many things in Western civilization that Christianity cannot transform, which must be completely destroyed; but how much more numerous are such evils in the Asiatic civilization! A mere list of practises not only permitted but actually favored by many religions of the East would be almost unprintable. Against these evils the Christian missionary has always taken his stand. It is true that the governments of the nations to which the missionaries belong have not always shown the same zeal in opposing evil, particularly in the case of the opium trade, but even in this latter instance Christian sentiment has at last prevailed and it now seems as if that terrible business were to be finally ended within the boundaries of China.

Certainly a movement which serves to banish ignorance and superstition, to end the reckless destruction of human life, to break the bonds which have for so many thousands of years bound women and girls in practical slavery to ignorance and tyrannical custom; which seeks to abolish disease by the establish-

ment of hospitals and to combat every form of vice; is something more than a mere sectarian propaganda seeking to make proselytes. Christianity has thrown down its gauntlet in the combat which such endeavors imply because it is a religion that is uncompromisingly moral and believes that the spirit of love will oppose every form of evil as truly as it will care for the victims of evil.

3. *The example of Jesus is a further incentive to an attack upon social evils.* Forty years ago Uganda was a land where the control of the king over his subjects was so brutal and so complete that his subjects were mutilated, flayed, and burned alive to make a holiday. Yet Christianity, with the message of the sympathetic God who revealed himself on the cross, entered that terrible region and has destroyed all evidences of such brutality except as they are to be seen in the disfigured subjects of former kings. It is Christian missionaries who are fighting the slave-trade in the midst of Africa, and it is Christian sentiment that stirred European nations to bring about its abolition. The abuse of children which passes our imagination in many heathen lands, particularly Africa, is being opposed in the name of Jesus, just as child labor is being opposed in Western civilization. Neglected children are being cared for in an ever-widening circle of countries, and Bishop Taylor's Nursery Missions are only one of the many institutions in which young children are being trained for sound moral life. In regions where the slave-trade still persists the missionary is often able to rescue entire groups of chil-

dren from degradation and death. Thus everywhere is Christianity exemplifying that hostility which Jesus himself showed to those who would keep children from the benefit of his presence.

4. *The militant quality of Christianity is becoming daily more evident as Christian people on the one hand better realize the purpose and social power of the gospel and on the other hand become more intelligent as regards the means by which evils can be abolished.* The call which the social gospel makes upon the followers of Christ is not merely to enjoy a future salvation, but to join with him in opposing institutionalized evil and in destroying whatever in our modern world is contrary to the ideals which he set forth. The gospel is more than a call to battle: it is an assurance of victory. Its progress can be traced not only by abandoned idols but by abandoned customs, institutions, habits, which have proved injurious to society and the individual. If we could make a complete catalog of these destructions we should be surprised, not that the gospel has done so little, but that it has done so much. In a sense that even the Psalmist could hardly appreciate we may summon the world to view the works of the Lord and the beneficent destruction which he has wrought among the nations.

V. THE CHIEF WORK OF THE GOSPEL IS NOT DESTRUCTIVE BUT TRANSFORMING

1. *The social power of the Church of Christ has been particularly shown in its capacity to put new spirit into institutions that possessed the capacity for being reformed.* Its progress has been less marked by revolution than by this persistent transformation. Yet as a social leaven the Church has only begun to exercise its power. When one recalls that it is less than a quarter of a century since the social interpretation began to be given the message of Christianity, the extent of this new social enthusiasm is fairly amazing. There are few bodies of Christians of any name who have not their social service commission. The Federal Council of the Churches of Christ in America has adopted and proposed to the Churches what it calls a Social Creed, which, while not committed to any definite economic program, is none the less exercising a potent influence throughout America. But even before this creed was drawn up, the power of the gospel to bring about social transformation was evident on the mission fields, where barbarous nations had been taught the arts of peace, where cannibals had been taught to worship the God of love, where not only evils had been destroyed but positive and helpful customs had been established, and where the social ideals of ruling classes had been modified even when the individual members of such classes had not made profession of Christianity.

2. It is obvious however that no such transformations as those which Christianity makes will ever be possible except at the cost of vicarious service. Here again Christianity has an enormous advantage over all other religions. In Jesus Christ is the revelation of the sacrificial quality of love. He who would serve his kind must be ready to suffer at the hands of those whom he would serve. No social movement is possible in a world so full of evil as ours unless men are ready to be like their Christ and submit to loss and pain that others may be uplifted. Successful social movements are based upon sacrificial individuals.

Here, then, is an appeal to the individual to democratize privilege in the interest of fraternity. Until individuals are willing so to act, the progress of the social gospel will be slow. The gospel will not move by itself. God does not work through abstractions but through consecrated souls. Jesus suffered that the world might know the way of divine salvation, and many a man and woman of us will find the cross as we follow his example.

The Church ought to be a source of social inspiration. It ought everywhere to be teaching people that what is injurious is wrong. It ought everywhere to bring people to a conviction of sin that shall be more than that of the wrong-doing of the individual and shall include repentance for the wrong-doing of the social order of which one partakes. It ought everywhere to bring individuals, social orders, and those convinced of their sin a message of salvation which shall be one of hope, divine forgiveness, and the way

of righteousness needed by a world no longer dominated by the political and economic philosophy of the eighteenth century. Modern ethical needs spring from our growing social solidarity and the consciousness of the injustices surviving from the pre-democratic stage of human development. Such needs are not segregated in Europe or America, but are to be found throughout a world which has opened its doors to Western civilization. We neglect to satisfy these needs at our peril. We can satisfy them at home and abroad only as we can induce people to see the meaning of the cross and its appeal to men with privilege.

3. *He would be a blind guide who would refuse to see the great opportunity which is now open to Christianity to spiritualize the constructive forces which are now operative.* Christianity is no mere corrective, inhibiting, uncreative force in morals. Whatever may have been the corporate activity of the organized groups of Christians we call churches and denominations, it is beyond denial that much of the idealism which now appears in so many countries and in so many transformations has been born of the faith and ministrations of Christian individuals. These prophetic souls have brought the principles of Christianity into touch with the creative forces of our century. Through these creative forces which are shaping up individuals, Christianity is actually spreading beyond the limits of the churches and even beyond the limits of those who are called Christians. In fact, wherever any religion touches a Christianity that even imperfectly presents the real spirit of Jesus, it is quick-

ened into a new self-consciousness. Such has been the influence of Christianity upon Buddhism, Hinduism, Mohammedanism, and Judaism. We may very properly regret that certain types of Christians show so little comprehension of this opportunity of bringing the message of Christ home to the social forces, but we must rejoice in the results already seen and even more in the results to which we may look forward. In this spiritualizing of social forces we can see the steady progress of those spiritual ideals which characterize the kingdom of God. Out from the storm and stress of our modern industrial order, out from the moral lassitude of so much of our culture, we can see emerging a hope and faith in the ultimate triumph of Jesus Christ. No one of us can be sure just when that triumph will be complete, but we can already see the great lines of strategy along which the conflict is being waged. Through the preaching of the gospel we are carrying a personal challenge to individuals, not only to adjust themselves as individuals, but also as members of society to those ideals of fraternity and justice, of faith and Christlike service, which constitute the Christian ideal of life. And on the other hand we can see how, through institutions, politics, above all, religion, there is being inwrought into the social order of the entire world a divine power which is Christianizing influences which tend to express themselves in individuals. Thus from the side of the individual and of society the armies of the Lord are closing in upon human life, and we may

already confidently hope that the time is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. For this is the promise of the one gospel that is the power of God unto salvation to all those who believe, whether they be Jews or Gentiles, individuals or communities.

Summary.—Society is greater than its component forces. The social order is being transformed by many influences which mutually affect one another. Chief among these reconstructive forces are science, industrialism, and democracy. All of these must come under the influence of Jesus Christ, and thus bring him to individuals. The gospel cannot be limited to any country. It must spiritualize the rapidly spreading civilization of the West. Some of the elements of this new civilization it must lead men to destroy; others it can transform. A social order which embodies the spirit of Jesus Christ will be the kingdom of God. That kingdom will be composed of saved individuals.

General Summary

As we bring to a close this study of the relation of the individual to the social gospel we can thus summarize our results:

(1) Each individual has a moral responsibility of his own. Though he is a part of a social order, and though he is influenced by forces which he does not originate, and into which, it may be, he was born, there is yet left to him the obligation so to live as to

grow less evil and more spiritual, and to extend this influence to the social order in which he lives.

(2) The gospel teaches that individuals can meet this obligation and be saved from sin through repentance, the acceptance of Jesus as Savior, and the immediate working of the Holy Spirit of God in their lives. This we may call the individual gospel.

(3) Because of his relations with the society in which he lives, a man is under the influence of forces which he does not originate, but which are expressed in the social life and institutions with which he comes in contact. It is the part of wisdom therefore to see to it that these forces which shape up the individual's life, tending either toward the increasing of human misery or human betterment, should themselves be energized by the same Christian ideals and the same Spirit which must operate in the individual life itself.

(4) And this is the social gospel: the joyful message that the power of Jesus Christ, the Son of God, is sufficient to regenerate the social order which tends to express itself in individuals; that the gospel is the power of God unto salvation not to the individual *or* society, but to the individual *in* society. And thus the individual gospel and the social gospel are seen to be the same glad news of the saving power of God in Christ.

To the man who thus thoroughly believes in the deity of Jesus Christ and has the unshakable conviction that he is present with all his followers "all the days," the kingdom of God appears not only coming, but becoming.

And in this faith he confidently prays to his Almighty Father, "Thy kingdom come, thy will be done as in heaven so on earth," for he knows that such a prayer is being answered.

Mission Study Courses

"Anywhere, *provided it be* FORWARD."—*David Livingstone.*

Prepared under the direction of the
MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

EDUCATIONAL COMMITTEE: G. F. Sutherland, *Chairman;* A. E. Armstrong, J. I. Armstrong, Frank L. Brown, Hugh L. Burleson, W. W. Cleland, W. E. Doughty, H. Paul Douglass, Arthur R. Gray, B. Carter Millikin, John M. Moore, John H. Poorman, T. Bronson Ray, Jay S. Stowell.

The Forward Mission Study Courses are an outgrowth of a conference of leaders in young people's mission work, held in New York City, December, 1901. To meet the need that was manifested at that conference for mission study text-books suitable for young people, two of the delegates, Professor Amos R. Wells, of the United Society of Christian Endeavor, and Mr. S. Earl Taylor, Chairman of the General Missionary Committee of the Epworth League, projected the Mission Study Courses. These courses have been officially adopted by the Missionary Education Movement, and are now under the immediate direction of the Educational Committee of the Movement. The books of the Movement are now being used by more than forty home and foreign mission boards and societies of the United States and Canada.

The aim is to publish a series of text-books covering the various home and foreign mission fields and problems and written by leading authorities.

The following text-books having a sale of over 1,500,000 have been published:

1. The Price of Africa. Biographical. By S. Earl Taylor.
2. Into All the World. A general survey of missions. By Amos R. Wells.
3. Princely Men in the Heavenly Kingdom. Biographical. By Harlan P. Beach.
4. Sunrise in the Sunrise Kingdom. Revised Edition. A study of Japan. By John H. De Forest.
5. Heroes of the Cross in America. Home Missions. Biographical. By Don O. Shelton.
6. Daybreak in the Dark Continent. Revised Edition. A study of Africa. By Wilson S. Naylor.
7. The Christian Conquest of India. A study of India. By James M. Thoburn.
8. Aliens or Americans? A study of Immigration. By Howard B. Grose.
9. The Uplift of China. Revised Edition. A study of China. By Arthur H. Smith.
10. The Challenge of the City. A study of the City. By Josiah Strong.
11. The Why and How of Foreign Missions. A study of the relation of the home Church to the foreign missionary enterprise. By Arthur J. Brown.
12. The Moslem World. A study of the Mohammedan World. By Samuel M. Zwemer.
13. The Frontier. A study of the New West. By Ward Platt.
14. South America: Its Missionary Problems. A study of South America. By Thomas B. Neely.
15. The Upward Path: The Evolution of a Race. A study of the Negro. By Mary Helm.
16. Korea in Transition. A study of Korea. By James S. Gale.
17. Advance in the Antilles. A study of Cuba and Porto Rico. By Howard B. Grose.
18. The Decisive Hour of Christian Missions. A study of conditions throughout the non-Christian world. By John R. Mott.
19. India Awakening. A study of present conditions in India. By Sherwood Eddy.
20. The Church of the Open Country. A study of the problem of the Rural Church. By Warren H. Wilson.
21. The Call of the World. A survey of conditions at home and abroad of challenging interest to men. By W. E. Doughty.

22. The Emergency in China. A study of present-day conditions in China. By F. L. Hawks Pott.

23. Mexico To-Day: Social, Political, and Religious Conditions. A study of present-day conditions in Mexico. By George B. Winton.

24. Immigrant Forces. A study of the immigrant in his home and American environment. By William P. Shriver.

25. The New Era in Asia. Contrast of early and present conditions in the Orient. By Sherwood Eddy.

26. The Social Aspects of Foreign Missions. A study of the social achievements of foreign missions. By W. H. P. Faunce.

27. The New Home Missions. A study of the social achievements and social program of home missions. By H. Paul Douglass.

28. The American Indian on the New Trail. A story of the Red Men of the United States and the Christian gospel. By Thomas C. Moffett.

In addition to the above courses, the following have been published especially for use among younger persons:

1. Uganda's White Man of Work. The story of Alexander M. Mackay of Africa. By Sophia Lyon Fahs.

2. Servants of the King. A series of eleven sketches of famous home and foreign missionaries. By Robert E. Speer.

3. Under Marching Orders. The story of Mary Porter Gamewell of China. By Ethel Daniels Hubbard.

4. Winning the Oregon Country. The story of Marcus Whitman and Jason Lee in the Oregon country. By John T. Faris.

5. The Black Bearded Barbarian. The story of George Leslie Mackay of Formosa. By Marian Keith.

6. Livingstone the Pathfinder. The story of David Livingstone. By Basil Mathews.

7. Ann of Ava. The story of Ann Hasseltine Judson of Burma. By Ethel Daniels Hubbard.

These books are published by mutual arrangement among the home and foreign mission boards, to whom all orders should be addressed. They are bound uniformly and are sold at 60 cents in cloth, and 40 cents in paper; prepaid.

LIBRARY
OF CHRISTIAN PROGRESS

Volumes Issued

The Church a Community Force.	*By Worth M. Tippy*
The Church at the Center.	*By Warren H. Wilson*
The Making of a Country Parish.	*By Harlow S. Mills*

ADDITIONAL VOLUMES TO BE ISSUED

Cloth, 50 Cents, prepaid

These books are published by mutual arrangement among the home and foreign mission boards, to whom all orders should be addressed.

104377

HN
31
M27

104377

Mathews, Shailer
The individual and social gospel.

MR 1 '78

DATE DUE	BORROWER'S NAME

Mathews
individual

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA

PRINTED IN U.S.A.